لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

AUGUST 1982 — ZAHOOR 1361

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

KHILAFAT LIBRARY

He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement. During his seventeen years of Khilafat he established many new missions, built new mosques and also established the Majlis Nusrat Jahan, which established score of new schools and hopitals in West Africa. As a result of sever heart attack he passed away on June 9, 1982. On June 10, 1982 The Electoral College named Sahibzada Mirza Tahir Ahmad as Head of Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
NAZIR ISLAH-O-IRSHAD
Sadar Aniuman Ahmadiyya
Pakistan Rabwah.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

The Review of Religions

A MONTHLY MAGAZINE

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurauce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

KHILAFAT LIBRARY

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	—	Rs. 15
2.	England and other sterling areas	—	£ 3.
3.	U.S.A. and other dollar areas	...	$6.00

Notes : Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 25 N.P. for U.K. should be added to the amount of subscription

CONTENTS

1. Two Addresses ... 157

2. Message of Hazrat Imam Jamaat Ahmadiyya to All the Ahmadis — 164

3. A Few verses from the Holy Quran — 166

4. Fazle Omar Foundation —An Important Announcement ... 183

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

RABWAH, PAKISTAN

Vol. LXXVII August, 1982—Zahur, 1361 H.S. No. 8

KHILAFAT LIBRARY

TWO ADDRESSES

Our Master and Imam Hazrat Sahibzada Mirza Tahir Ahmad the 4th Successor of the Promised Messiah delivered the following address to the members of the Majlis Intikhab, the Electoral College, immediately after his election on June 10, 1982.

After reciting Tashahhud, Taawwuz and Tasmiyya, Huzur said :

The secretary of the Majlis Shura has just informed me that Hazrat III briefly addressed the Electoral College on his election to the high office, after which he administered the oath of allegiance. May Allah shower His untold blessings on him and may He bring his aims and purposes to a successful fruition and may He grant us the strength to complete, out of pure regard for divine pleasure, the spiritual programmes he initiated.

I do not wish to say anything except that you pray for your-

KHILAFAT LIBRARY

selves and for me in the words of the Holy Quran :

> "Our Lord, burden us not with what we have not the strength to bear and efface our sins and grant us forgiveness and have mercy on us ; Thou art Our Master so help us Thou against the disbelieving enemy."

The responsibility of Khalifa is so great and vast and frightening that it reminds one of the last words of Hazrat Omar – may Allah be pleased with him—which he uttered on his death bed :

اللهم لا تلى ولا على

It is true that God appoints Khalifa. I have always believed in this and by the grace of God shall continue to believe till the last moment of my life. It is also true that no human hand can interfere with this process. *Ipso facto*, as Khalifa I am accountable neither to you nor, for that matter to anyone else. But this does not mean I am free and unaccountable. Far from it. Instead, I am directly accountable to no less a being than my Lord God. You could very well be ignorant of my errors. You cannot look into my heart. You do not have certain knowledge of the known or the unknown. But my All-knowing God perceives my heart, every bit of it. He will not accept any excuses if they are not true. Only that act of mine shall find acceptance with Him which I perform with His fear in my heart and out of a genuine regard and loyalty to him. Thus my head which has become free from the hold of the weak, bows down before God Almighty, and is held in his grip. This is no ordinary burden. Every particle of my being trembles when I think of it. May God, the Lord and Sustainer, be ever pleased with me. May He keep me alive as long as I am capable of treading the path of His pleasure. May He grant that not even for a single moment should I be able to think and act without His pleasure or ever dare think of doing so. May He enable me to safeguard the rights of all and establish the kind of justice which Islam envisages for I know that without dispensing justice you cannot bestow *Ihsan* or grace which indeed is the condition precendent to establishing a state of society

which should be a veritable paradise on earth and which has been termed as ایتاء ذی القربی. Therefore, I request you and enjoin on you all to pray to God. Hazur Added: Before I administer the oath of allegiance, I would like to request Hazrat Choudhary Muhammad Zafrullah Khan that as a representative of the companions of —to come forward and be the first to extend his hand of allegiance. It is indeed my wish, my heart's desire that the first hands to be placed in my hand be the ones which have had the honour physically to touch the august hands of our Master, the . Therefore, I request Hazrat Choudhary Zafrullah Khan to come forward after which the administration of oath shall take place".

Accordingly all members took the oath of Allegiance which was followed by collective prayers.

KHILAFAT LIBRARY

Syedna Hazrat Sahibzada Mirza Tahir Ahmad immediately after he succeeded to the exalted office addressed the thousands of gratefully excited Ahmadis assembled outside Masjid Mubarak on June 10, 1982.

Huzur said: Friends, be silent and listen to me with attention. Thanks and may Allah reward you. The Holy Prophet Muhammad—on him be Allah's peace and blessings—taught his followers implicit obedience and submission. I will illustrate by an example which you have heard a number of times. One of the companions of the Holy Prophet when he was going to the mosque, happened to hear the following words of the Holy Prophet: "Please sit down". He sat down at once in the passage and began to move towards the mosque while sitting. He was actually skipping like a bird when another companion saw him and asked what was wrong with him. He replied, 'Nothing is wrong with me. Only, I happened to hear the Holy Prophet say, "Sit down". "No" said the other companion, "these words of his were addressed to those who were present in the inner compound of the Mosque!" "True", he replied, "but I did not hear like this. I only heard:

sit down and I sat down as soon as I heard the command".

Remember as humble servants of the Holy Prophet we have to conquer and win the hearts of the world. There is indeed no salvation except in surrender to the Holy Prophet—on him be peace and blessings of God. No emancipation lies except in submission to him. The principles he enunciated in the presence of his devoted companions and actually practised during his life time are eternal and alive and valid till the day of the Judgement.

KHILAFAT LIBRARY

The exalted station of the Holy Prophet has the inherent right and through him the station of those who, as his humble and respectful representatives succeed him bowing before his sacred throne and reciting Darood, also inherit the right to elicit obedience. For the teachings of the Holy Prophet—on him be peace and blessings of Allah—are not passing in nature. They shall remain active and alive as long as this universe continues to be active and alive. And in token of this representation, you will have to obey his servants like us, the way the Holy Prophet has taught you to obey, humble as we are and little though we deserve it. In this regard the Holy Prophet—on him be peace and blessings of Allah—has left no room for doubt. He says: "Obey the Amir and the head appointed over you." At this the companions enquired: "Allah's Prophet, what should we do if he happens to be a transgressor and is unchaste"? "Obey him still, said the august master. The companions again enquired: "Allah's Messenger do we obey him even when he is incompetent?" 'Yes", said the Prophet of Allah, "And ye again, obey him even if he is a wretched slave and his head is as small as a shrunken grape". Hence through the grace of his August Holiness, the Holy Prophet Muhammad, the chosen one—on him be peace and blessings of Allah—and by virtue of his teachings and in fulfilment of what he has said, I have been required to occupy this high office. I do not thinK I deserve it. I know it more than anyone else. God alone knows best

what His will proposes to perform. I for one do not know. But one thing is certain. As long as Allah in His infinite power is pleased that I continue to function in this capacity, the benefits you can derive from my station shall solely depend on your performance of the duties which the Holy Prophet on him be peace and blessings – has prescribed and made obligatory on you vis-a-vis this office. For my part, I also know it too well that I shall be able to enjoy Allah's pleasure and His approval as long as I carry out my duties to you in keeping with the letter and spirit of the teachings of the Holy Prophet—on him be peace and blessings of Allah.

Now we shall take the oath of allegiance which will be followed by prayer. I would like you to keep two things in view while praying. Firstly pray that God enable you to discharge with your heart and soul the obligations which lie on you regarding Khilafat. Also pray that He grant me the strength to carry out my duties to you and to the office with which I have been entrusted.

KHILAFAT LIBRARY

Let us now join in taking the oath of allegiance. I would like the three sons of Hazrat (————————) III who are present here to be the first to place their hands in my hand to be followed by all others.

After the oath of allegiance, Hazur said:

Please be seated. I request that in your prayers you especially remember our kind and affectionate and revered Imam and Master, the late Hazrat

III. He treated us with great affection and regard and overlooked our failings with great forbearance; and continued to work for His mission with unreserved fidelity and dedication. He had to carry a very heavy burden indeed. I would tremble at its magnitude, and wondered how a human being could carry such a load. Despite his ill health, his years, and physical weakness, I found him working hard whenever I had the honour to see him. Past midnight, upto

KHILAFAT LIBRARY

two and even three in the morning, he would sit answering letters, and dealing with the correspondence. And then, of course he would pray constantly. During the days of the crisis, he did'nt sleep for a single moment for nights on end. In solitude he would keep awake and pray to His Lord God and seek and invoke His grace and blessings. I always found him most sympathetic, kind and affectionate. He made our anxieties and grief his own. It is therefore his right and indeed it is your right and duty also that we continue to remember him in our prayers in loyalty to and in affectionate regard for his memory. And please do pray also for his illustrious predecessors and for the august Founder of the community to sit at whose feet the Khulafa deem an honour ; and pray for his Master and our Master, the Holy Prophet Muhammad the incomparable and the Unique - may Allah's peace and blessings be upon him and his servants.

Remember, in every crisis, Allah has protected the Jamaat. In His infinite mercy He has viewed the weaknessess of the Khalifas with mercy and has always been true to His promise that He would transform every fear into peace and calm, confer dignity on the faith and establish His Oneness, in our hearts. Let us pray that Our Lord and Master, Allah than whom there is none more faithful, may treat us with the same grace as before. May He overlook our faults and in his infinite mercy continue to visit us with blessings and bounties and compassion and succour. Amen.

I would also like you particularly to pray that He spare us from trials and tribulations that He grant health to the sick souls. My heart will bleed even if one life, one solitary soul is lost. And I am sure the heart of the Khalifa is the heart of the Jamaat There is no difference between the two, none whatever. Let us, therefore, all choose to suffer well before actual suffering overtakes us. Let us pray with anguished souls for His help and succour and say : God, save and protect all our brethern. Let not one single soul be wasted. If there be any who is injured, grant him health and the strength

to re-establish his ties with the Jamaat, with a truly penitent and contrite heart. Amen. Let us now all pray.

After prayer Hazur said ; We shall now offer Asr preyers. Therefore, Straighten your lines. Immediately after the prayers, act according to the instructions which have just now been announced. (Hazur was referring to the announcement about the arrangements of the Janaza Prayers which were to be held in the space adjoining the Bahishti Maqbara).

After the conclusion of the Asr Prayers, Huzur said : Please keep sitting. Those standing outside the veranda will also sit down. Workers who happen to stand between me and my dear friends will also sit down to enable them to see me. But those stationed behind the pillars need not.

KHILAFAT LIBRARY

Huzur added :

After this, we shall offer Janaza prayers for Hazrat III. All should, therefore go to Bahishti Maqbara and line up quietly. The Jamaat has given an exemplary exhibition of amazing self-discipline and patience. WIthout doubt the phenomenon of this exemplary conduct can well be counted as one of the major miracles of the Holy Founder of the Jamaat—on him peace. Let us therefore, preserve and perpetuate the same standards. When you reach Bahishti Maqbara instead of indulging in small talk, be engaged in prayers. Pray for the departed soul and send Allah's peace and blessings to him who was so kind, so loving and so affectionate. Pray for him and stand fast quietly in your lines. Janaza prayers shall be offered at 5 p.m. Inshaallah.

Hazur here paused and added : I would like to inform you that the turban I have just put on has been very kindly presented to me by my dear Mirza Luqman Ahmad. This is the last turban the late Hazrat III bound with his hands and wore. May Allah, the Exalted grant me the strength to do my duty by this turban. Amen ! Assalamo Alaikum Wa Rahmatullah hai wa barakatohu.

KHILAFAT LIBRARY

Hazrat Imam Jamaat Ahamadiyya's Message to all the Ahmadies

بسم اللہ الرحمن الرحیم نحمدہٗ ونصلی علیٰ رسولہ الکریم

ھوالناصر خدا کے فضل اور رحم کے ساتھ

Our wounded hearts contain a wound which continues to deepen and fester with the passage of time and assume more and more frightening and painful proportions. Our hearts bleed at the inhuman and blood-curdling atrocities which Israel is perpetrating on the Muslim World with such ruthless savagery. I know how acutely Hazrat III felt the agony of this wound in the last days of his sojourn on this earth and how at its merest mention stark pain would show in his eyes.

It is not denied that on the face of it, we are but a small and poor community. The world would not perhaps pause to look at us. But I know and you too are not unaware that we happen to be the humble slaves of our Lord and Sustainer, Allah and little though we deserve it, we have always been the recepients of His Grace and blessings. He hears and hearkens to our cries. This is why I appeal to all, the young and the old, men and women of the Jamaat that they weep and cry to invoke Allah's succour with such aching hearts and such concern that His grace and compassion descend to envelope every single individual who claims to belong to our august Master, the Holy Prophet Muhammad—on him be peace and blessings of Allah. Let us pray with tears in our eyes and supplicate in utter prostration and humality and submit to Him thus :

God, Our gracious Lord, our hearts are bursting with grief and auguish. Treat the followers of the Chosen One—the Holy Prophet Muhammad peace and blessings be on him,

with leniency and forgiveness. Let their enemies taste defeat and exposure for the Holy Prophet's sake and grant these helpless and poor strength and success against the enemies of Islam. Let Thy hand of vengenance and vindication smite the enemies of Islam because of the barbarities they have committed ; or better still, visit us with the much greater miracle and transform the hearts of our enemies and grant them the opportunity to repent and to redeem their excesses with their own blood instead of shedding the innocent blood of the followers of the Holy Prophet—may Allah's peace and blessings be upon him. I am sure Allah will listen to our cries of distress and will create conditions for the relief and solace of our injured hearts. Lord, do cause it to happen like this. Behold, we are writhing in pain like the sacrificial lambs.

"Our Heart, have regard for the feelings of these people also, For after all, they do claim to love my Prophet, the Holy Prophet ! "

KHILAFAT LIBRARY

Mirza Tahir Ahmad

( )

KHILAFAT LIBRARY

A Few Verses from the Holy Quran——

Who can be guilty of a greater wrong than one who forbids Allah's name being glorifed in His mosques and seeks to bring about their ruin? It behoves not such to enter therein except in fear of Allah. For them is disgrace in this world and a great chastisement in the next. (2 : 115)

This has reference to the misconduct and disorderliness of the Christians who failed in the matter of due veneration of the Holy City and brought about its ruin in arrogant pride. For those who were guilty of such arrogance disgrace in this life and a severe chastisement in the hereafter is pronounced.

To Allah belong the East and the West; whithersoever you turn, there is the countenance of Allah. Surely Allah is vastly Bountiful, All-Knowing. (2 : 116)
(Naseem Da'vat, p. 84. Shuhnah-i-Haq, p. 54.
Sat Bachan, p. 176.)

The Jews will by no means be pleased with thee, nor the Christians, unless thou conform to their creed. Proclaim, therefore : Surely Allah's guidance is the only true guidance. If thou were to follow their evil desires after the knowledge that has come to thee, thou wouldst have neither friend nor helper from Allah. (2 : 121)

The only true guidance is the guidance sent by Allah. (Baraheen-Ahmadiyyah, Vol. IV, p. 513, sub-footnote 3)

Too much deference towards a people ends in one's becoming one of them. That is why the Holy Quran has warned : The Jews and the Christians will by no means be pleased with thee unless thou dost conform to their creed. To please another one has to praise his doctrine also. One

should, therefore, avoid too much deference. (Al-Hakam, Vol. VIII, No. 6, 17 February 1904, p. 3).

> Call to mind also when We made the House a resort for mankind and a place of security and commanded: Take ye the station of Abraham as a place for Prayer. We laid a strict command upon Abraham and Ishmael: Purify My House for those who perform the circuits and those who go into retreat and those who bow down and fall prostrate in Prayer. (2:12)

The station of Abraham means agreeable qualities, love of God, submission, acceptance and fidelity. That is the true station of Abraham that is bestowed upon the Muslims through following in the footsteps of Abraham and by way of spiritual inheritance from him. He who has been modelled in accord with Abraham's heart is also worthy of being followed in accordance with this direction. (Baraheen Ahmadiyya, Vol. IV, p. 510, sub-footnote 3)

Take ye the station of Abraham as a place for Prayer, means render perfect obedience that you may be saved. (Arbaeen, No. 3, p. 31).

KHILAFAT LIBRARY

This Abraham has been raised so that you should perform your worship and formulate your doctrines according to him and model yourselves in everything upon him. (Arbaeen, No. 3 p. 31)

There is an indication in: Take ye the station of Abraham as a place for Prayer; that when the Muslims are divided into many sects in the latter days, then an Abraham will be raised up, and the rightly guided sect will be that of his followers. (Arbaeen, No. 3, p. 32)

> When his Lord commanded him: Do thou submit thyself to me; he responded: I submit myself to the Lord of the worlds. (2:132)

I consider it my duty to admonish my community and to convey it to them (it is for them to pay heed or not) that he who desires to save himself and is eager for pure and eternal life should dedicate his life to the service of Allah. Every one should strive and be anxious that he should arrive at the stage where he can affirm : My Prayers, my sacrifices, my life and my death are all for the sake of Allah. Let the soul of everyone respond, like Abraham : I submit myself to the Lord of the worlds. So long as a person does not lose himself in God and does not die for Him, he cannot achieve a new life. You who have established a spiritual relationship with me know that I consider it the object and purpose of my life to dedicate it to the service of Allah. Then look inwards and see how many of you approve of my stand for your own selves and yearn to dedicate their lives to the service of Allah. (Al-Hakam, Vol. IV, No 31, 31 August 1900, p. 4)

KHILAFAT LIBRARY

> The same did Abraham enjoin upon his sons and also Jacob : Sons of mine, truly Allah has chosen this religion for you, so live every moment in submission to Allah, so that death whenever it comes should find you in a state of submission to him. (2 : 133)

This world is fleeting and all are headed towards death, one after the other. Graves are calling open-mouthed and every one enters therein turn by turn. Age is so untrustworthy and life is so ephemeral that far from being sure of respite for six months or even three, one cannot be sure of being spared to take a second step after the first. When the situation is that the hour of demise is uncertain, but its arrival is inevitable, it is part of wisdom to be ready for it every moment. The Holy Quran has admonished : Death whenever it comes should find you in a state of submission to Him. So long as a person has not his affair with Allah in

order and does not discharge his obligations fully, he is in peril. Obligations fall into two categories; those owed to Allah, and those owed to His creatures. Again these last also fall into two categories; those owed to brothers in faith, whether fathers, brothers or sons, they are all bound to each other in a brotherhood of faith, and those owed in true sympathy to all mankind.

Of obligations owed to Allah the principal one is that He alone should be worshipped, and His worship should not proceed from any personal motive. Even if there were no heaven and no hell, He should be worshipped just the same and there should be no diminution in the personal love that a creature should bear towards his Creator. These obligations should in no way be affected by considerations of heaven or hell.

KHILAFAT LIBRARY

In the sphere of sympathy for mankind I hold that till one prays for one's enemy the mind is not completely cleansed. (Al-Hakam, Vol. VI, No. 29, 17 August 1902, p. 5.)

> Those were a people that have passed away; for them is what they earned and for you is what you earn. You will not be answerable for what they did. (2 : 135)

All Prophets before the Holy Prophet were a people who have passed away. They were responsible for what they did and you are responsible for what you do. You will not be answerable for that which they did. (Izalahi Auham, Part VI, p. 607.)

> Affirm: We believe in Allah and in that which has been sent down to us and that which was sent down to Abraham and Ismael and Isaac and Jacob and his children and that which was given to Moses and Jesus, and that which was given to all other Prophets from their Lord. We make no distinction between any of them and to Him do we wholly submit ourselves. Then, if they believe as you have believed,

they are rightly guided, but if they turn back, then know that they are determined to create a schism. In that event Allah will surely guard thee against their mischief. He is the All-Hearing, the All-Knowing. (2 : 137-138)

O Muslims, believe and affirm as follows : We believe in God whose name is Allah and Whose attributes are as they are set out in the Holy Quran. He comprises all perfect qualities and is free from all shortcomings. We believe in the Word of Allah that has been revealed to us, namely the Holy Quran, and we also believe in His Word that was revealed to Prophet Abraham and to Prophet Ishmael and to Prophet Isaac and to Prophet Jacob and to the sons of Prophet Jacob, and which was given to Prophet Moses and to Prophet Jesus. We also believe in all the Books that were given to all the Prophets in the world by their Lord. Who provided for them and supported them and proved to the world that He is their Helper, Supporter and Guardian, wherever and among whatever people they may have appeared. We make no discrimination between God's Prophets, believing in some and rejecting others. We believe in all who came from God to the world. Thus, as we have have been taught by God, do we enter Islam and submit ourselves to God.

KHILAFAT LIBRARY

Then if all others who oppose Islam also believe like this and do not reject any Prophet sent by God, then surely they too are rightly guided. If they turn away, believing in some Prophets and rejecting others, then they are opponents of truth and are creating a schism in the cause of God. Be sure then that they shall not prevail and Allah has the power to punish them. God hears all that they say and has knowledge of all that pertains to them. (Lecture appended to Chasmah-i-Ma'arifat, pp. 5-6.)

If they believe as you have believed then they too are rightly guided, but if they do not so believe, then they are a people who do not wish to give up opposition and do not desire peace. (Paigham Sulh, p. 51.)

Allah is sufficient for repelling their mischief. He hears all and knows all. (Baraheen Ahmadiyyah, Part III, p. 230 footnote 11.)

Allah will be your Helper in putting down all who are creating obstacles in the way of your mission. (Tableegh-Risalat, Vol. I, p. 116.)

KHILAFAT LIBRARY

Proclaim: This is the baptism taught by Allah, and what baptism can be better than the baptism of Allah? Him alone do we worship. (2: 139)

(See Lecture appended to Chashmah-i-Marafat, p. 6.)

The Prophet John bore witness to the glory and greatness of the Holy Prophet and prophesied concerning him in these words: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire (St. Matt: 3.11). The Christians contend that this prophecy has reference to Jesus. But this claim is without basis. Jesus was a contemporary of John and was not to come after him. Besides everyone can satisfy himself that under the canopy of heaven there is only one, namely, our Lord and master Muhammad (on whom be peace) who can baptize true seekers with the Holy Ghost and with the fire of divine love. Jesus himself has borne witness to his glory in his prophecies. The Holy Quran refers to this baptism of the spirit: He strengthened them with His spirit (58.23); that is to say, God supports the believers with the Holy Spirit. This is the baptism of Allah, and whose baptism can be better?

Foolish people will say: What has caused the Muslims to turn away from the *Qibla* towards which they faced when in Prayer? Tell them: To Allah belong the East and the West. He guides whom He pleases to the right path. By guiding you along the right path We have made you an exalted people,

that you may be guardians over mankind and Our Messenger may be guardian over you. We did not appoint the *Qibla* that thou didst follow, except for the purpose that We might distinguish him who follows the Messenger from him who turns away upon his heels, though this is indeed hard, save for those whom Allah has guided. Allah is not the One to let your faith go in vain; surely, Allah is Compassionate and Merciful towards people. (2 : 143-44)

For this blessed people the Holy Quran lays down the middle path. In the Torah God, the Exalted, had stressed retribution, and in the Gospel forbearance and forgiveness were emphasized. The Muslims have been taught to make allowance for circumstances and to take the middle path. Here God points out that He has made the Muslims a people following the middle path. So blessed are those who follow the middle way. Best things are the middle ones. (Report of the Conference of Great Religions, p. 126.)

The teachings of the Quran in all their aspects are based on wisdom and do not suffer from excess or deficiency. They follow the middle course. Hence the Muslims have also been named the people of the middle. (Al-Hakam, Vol. VII. No. 16, 30 April 1903, p. 1.)

KHILAFAT LIBRARY

The Holy Quran makes allowance for everything and establishes just standards in all spheres. In spending, for instance, it disapproves of both miserliness and extravagance. The very name of Muslims is people of the middle. (Al-Hakam, Vol. VI, No. 12, 31 March 1902, p. 5.)

God has called the Muslims people of the middle, meaning those who follow the middle course. (Al-Badar, Vol. II, No. 10, 27 March 1903, p. 74.)

God has made Islam a model for other people. Its teaching follows a middle course and is free from excess and deficiency. Thus have We made made you a middle people,

so that you may serve as a model for mankind. (Al-Badar, Vol. VII, Nos. 19 and 20, 24 May 1908, p. 3.)

> Surely, We see thy mind turning frequently to heaven; We, therefore, make thee turn to the *Qibla* thou likest. So, turn thy face now towards the Sacred Mosque; and wheresoever you be, turn your faces towards it. They to whom the Book has been given know that this is the truth from their Lord. Surely, Allah is not unmindful of that which they do. (2 : 145)
>
> (See-Al-Haq, Delhi, pp. 32-33.)
>
> Those to whom We have given the Book recognize the truth of this even as they recognize their sons, but surely some of them conceal the truth deliberately. (2 : 147)

KHILAFAT LIBRARY

Had the Holy Prophet not been unlettered the opponents of Islam, more particularly the Jews and the Christians who, in addition to doctrinal differences were jealous and rancourous that the Prophet whose advent had been foretold in their scriptures had not been raised from among the children of Israel but had been raised from among their brethren, the descendants of Ishmael, would not have kept quiet on being confronted with the claim that a book like the Quran could not be the product of the mind of a person who could not read or write. They were undoubtedly convinced that the words of the revelation that issued from the mouth of the Holy Prophet were not those of an un-lettered person, nor could they be the product of a few minds. That is why in their ignorance they alleged: He is helped in this fabrication by another people (25 . 5). Those of them who were wise and men of learning had realized that the Holy Quran was a superhuman production and they had been so convinced of the truth of the Holy Prophet that concerning them God affirmed that they recognize him as they recognize their sons. This door of certainty and insight was open not only for them but is open for everyone today also, for the same miracles of the Quran,

and its qualities, and its divine support and its indubitable signs are available today as they were in the time of the Holy Prophet. God had decreed the preservation of this firm faith and the abolition of the perverted, false and defective creeds professed by the Hindus, Jews and Christians. He, therefore, preserved all the blessings and signs of this faith, and the followers of other creeds were left only with tales, with no trace of the blessings of truth and heavenly support. Their books relate signs of which no proof is forthcoming, only past stories are referred to ; but the Holy Quran expounds signs which can be observed and studied by everyone.

(Baraheen Ahmadiyyah, Vol. IV, pp. 49 5-98.)

Concerning Moses Allah, the Exalted, says : They (the people of Pharaoh) persisted in rejecting the signs of Moses wrongfully and arrogantly, while their hearts were convinced of their truth (27 : 15) ; while concerning the Holy Prophet He says the people of the Book recognize him with as much certainty as that with which they recognize their sons.

KHILAFAT LIBRARY

(Al-Haq, Delhi, p. 36)

At the time of the advent of the Holy Prophet (on whom be peace) a large number of Jewish divines has experience of revelation and visions and they announced the approaching appearance of the Prophet of the latter days. But when on his appearance, who was the spiritual leader of the age and the Seal of the Prophets, they rejected him, they were destroyed by a strike of God's wrath and were cut asunder from God. All this is set out in the Quran and needs not to be repeated. They used before that to pray to Allah for victory over the disbelievers, (2 : 90) : means that they supplicated Allah for spiritual help and were the recipients of revelation. The Jews who had rejected Jesus incurred God's displeasure, but when the spirit of Christianity was destroyed by the deification of Jesus and the current Christian creed was emptied of truth and light, the Jews could no longer be held guilty of rejecting the truth. Their adherence to the

KHILAFAT LIBRARY

Torah restored spiritual light among them and many of them began to have the experience of revelation and visions. Among their divines there were many good people to whom it was revealed that the time of the appearance of the Prophet of the latter days was near. In consequence some of these divines had moved into Arabia. Even their children were aware that a new heavenly dispensation would soon be established. This is the meaning of: They recognize him as they recognize their sons. But when the Promised Prophet (on whom be peace) appeared most of these divines were held back by bigotry and self-esteem which darkened their minds and pushed them into ruin. Some fortunate ones accepted him and proved good Muslims. (Zarooratul Imam, pp. 4-5)

God, the Most High, has affirmad in His Honoured Book concerning some of the righteous from among the People of the Book that they recognize the Prophet of the latter days as they recognize their sons. Thus saints recognize saints through the blessings of spiritual light. The Seal of the Prophets (on whom be peace) perceived the existence of Awais in Yemen, and often said: I perceive the fragrance of the Gracious One proceeding from Yemen. The Holy Prophet was aware of the spiritual standing of every one of his companions, and his own illumined heart apprehended the degree of inner light possessed by everyone of them. Those who are not conversant with these realities fail to recognize him who is conversant with the mysteries of the Lord of Unity as Allah, the Exalted, has said: They look towards thee but they see not (7:199). On the other hand, it may happen that a brilliant flash of spiritual light falls on one who is utterly non-conversant. This happened when the Holy Prophet (on whom be peace) came forth accompanied by his two grandsons, Hasan and Husein, his son-in-law, Ali, and his daughter, Fatimah (Allah be pleased with all of them) to face the Christians in a joint supplication, for triumph of truth and ruin of falsehood. Observing them one of the Christians

begged his companions to desist from joining in the supplication, saying : I declare to you, in the name of God, I see in front of us faces which, if they were to call upon that mountain to move from its place, would be instantly obeyed. The light of prophethood and sainthood must have shone forth in brilliant glory from those faces to be so clearly observable by a dark minded disbeliever. (Maktoobat Ahmadiyya, Vol. I, pp. 51-52.)

KHILAFAT LIBRARY

This truth is from thy Lord ; be not, therefore, of those who doubt. (2 : 148)

The context of the verse clearly shows that "the truth" referred to here is not the Prophethood of the Holy Prophet, or the Holy Quran itself, but that henceforth the Muslims when in Prayer must turn their faces not towards the Holy City (Jerusalam) but towards the Ka'aba in Mecca. The verse affirms that facing towards the Ka'aba during Prayer is the truth which has been determined since the beginning and which has been prophesied in the scriptures, and the reader is admonished not to entertain any doubt concerning this. The succeeding verse relates to the same topic. For instance : From wheresoever thou comest forth turn thy face towards the Sacred Mosque ; for that, indeed, is the truth from thy Lord. Thus it is clear that all these verses relate to the Ka'aba as the direction in which to face during Prayer. As this is a general direction for all Muslims, the concluding portion of the verse is designed to reassure such of them who may have wondered why the direction had been suddenly changed from the Holy City to the Ka'aba. They were told this was not a novelty. It had been foretold long before through the Prophets. This should not be doubted.

Another verse cited in support of the utterly untenable contention that the Holy Prophet (on whom be peace) entertained doubts concerning his own mission is : Ask them : Shall I seek any other than Allah as Judge, when He it is Who has sent down to you the Book, clearly explained ? Those to

whom We gave the Book know that it has been sent down by the Lord with truth; so be thou not of those who doubt (6 : 115). A moment's reflection will, however, make it clear that the concluding admonition is addressed to those who are still deficient in certainty, faith and knowledge. In this particular verse the concluding words may even be attributed to the Holy Prophet, as the opening words are attributed to him: Thus the translation of the verse should be as if the Holy Prophet had said: I cannot seek another than Allah to Judge between us. He it is Who has sent down this clearly explained Book to you. Those who have been given knowledge of the Book know well that it has been sent down by God. Be thou, O ignorant one, not of those who entertain doubts. It is clear that the Holy Prophet himself never had any doubt. On the contrary he always admonished those who doubted by inviting their attention to proof and argument. To attribute to him doubt concerning his own mission is evidence only of lack of knowledge or ignorance or plain bigotry.

KHILAFAT LIBRARY

Should anyone feel that if such admonition is intended for those new converts or those afflicted with doubts whose faith lacked certainty why is it expressed in the singular and not in the plural, the answer is that this is part of the style and idiom of the Quran that a group or community is often admonished or addressed in the singular. Consider, for instance, the following: Set not up another god with Allah, lest thou sit down humiliated and forsaken. Thy Lord has commanded that ye worship none but Him and has enjoined benevelence towards parents. Should either or both of them attain old age in thy lifetime, never say: Ugh; to them nor chide them, but always speak respectfully to them. Be humbly tender with them and pray: Lord, have mercy on them, even as they nurtured me when I was little (17 : 23 - 25). Here the whole community has been addressed both in the plural and in the singular. The Holy Prophet (on whom be peace) is not addressed here specifically, for the commandments re-

lating to doing honour to one's parents were not even applicable to him inasmuch as his parents had died before he had emerged from childhood. These and many other verses established clearly that it is part of the style of the Quran to address a group in the singular. This is adhered to throughout. The same is the case with the Torah. A commandment is expressed in the singular but is directed to all the children of Israel. To select only one or two out of the numerous instances, Moses is commanded: Observe thou that which I command thee this day (Exodus, 34 : 11) but the command is binding on the children of Israel; or: Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest (Exodus, 34 : 12) or: Thou shall make thee no molten gods (Exodus, 34 : 17). Now Moses never entered the land of Canaan, nor could it be apprehended that an idol-breaking man of God like Moses could have slipped into worshipping molten gods that he needed to be warned against the practice. He was one of the elect of God, concerning whom it had been said: Thou hast found grace in My sight, and I know thee by name (Exodus, 33 : 17).

This is also the style of the Holy Quran. Both in the Torah and the Quran most commands are expressed as if they are addressed to Moses or the Holy Prophet, but in effect they are addressed to the respective people. A person not familiar with the style of these scriptures imagines in his ignorance that the command or the admonition is addressed to the Prophet who was the recipient of the revelation. He realizes his mistake after reflection and a study of the context.

KHILAFAT LIBRARY

The absurdity of the objection raised is further exposed by a study of the verses in which Allah, the Glorious, affirms the perfect certainty of the Holy Prophet concerning his beliefs and the righteousness of his Mission. For instance: Say to them: I take my stand on clear proof from my Lord (6 : 58); and: Announce: This is my way; I call to Allah

on the basis of sure knowledge (12 : 109) ; and : Allah has sent down to thee the Book and Wisdom and has taught thee that which thou knewest not, and great is Allah's grace on thee (4 : 114) ; and : The Prophet stated truly that which his heart had experienced (53 : 12) ; and : The Prophet's eye did not deviate or wander. Thus did he witness one of the greatest Signs of his Lord (53 : 18-19). These verses establish clearly that the Holy Prophet (on whom be peace) believed in his mission with absolute certainty and that he had witnessed great Signs in support of it.

KHILAFAT LIBRARY

In short there is not a word or the slightest indication in the Quran that the Holy Prophet (on whom be peace) ever entertained the least doubt concerning his own Prophethood or the genuineness of the Holy Quran as the revealed Word of God. On the contrary it is patent that the degree of certainty and perfect insight that the Holy Prophet proclaimed concerning himself and which is attested to by the Holy Quran is not to be found in any other scripture. Are there those then who will listen and believe in Allah and His Messenger Muhammad (peace and blessings of Allah be upon him) and become sincere Muslims ?

The gospels have attributed some words to Jesus which create an impression that in his last days Jesus had begun to entertain some doubts concerning his Prophethood and his continuing to enjoy divine support, as for instance : Eli, Eli, Lama Sabaktani (My Lord, my Lord, why hast Thou forsaken me ?) which escaped his lips during his last moments upon the cross, a time which calls forth a manifestation of the light of faith and certainty on the part of men of God. He is also reported as flying from places where he felt the approach of danger, despite the assurance of divine protection. Then his piteous supplication through the night to be spared that which he knew he must encounter. All this but signifies doubt and hesitation. We mention this to refute the objection raised on the part of the Christians. For our part we

can easily answer all these charges and refute them on behalf of our beloved Jesus (on whom be peace) who was not exempt from human weaknesses and shortcomings, by negativing the claim of divinity and sonship falsely attributed to him, but it is a difficult matter for our Christian brethren (Reply to three questions of a Christian pp. 2-6.)

Nearly three years ago God, the Most High, reavealed to me as a prophecy that the eldest daughter of Mirza Ahmad Beg, son of Mirza Gamon Beg of Hoshiarpur would be eventually wedded to me. Thereafter I became seriously ill, so much so that apprehending the approach of death I made my will. At that hour I recalled this prophecy and in view of my critical condition imagined that I must have misconceived its import. Instantly the revelation came to me: The truth is from thy Lord, be not, therefore, of those who doubt. I then realized the true import of this verse, that it is related to conditions like the one through which I was passing. I was then convinced that when Prophets are confronted with a contingency like the one with which I was confronted at the time, Allah, the Exalted, furnishes additional reasurance to them in such words as: Be in no doubt and be not discouraged by the difficulties confronting thee. (Izalah-i-Auham, Part I. pp. 396, 398-399.)

KHILAFAT LIBRARY

Everyone has a goal which dominates him: do you, then, vie with one another in good works. Wherever you be, Allah will bring you all together. Surely, Allah has the power to do all that He wills. (2 : 149)

The competitive spirit is not bad in itself. Allah has commanded: Vie with one another in every type of good, and saek to forge ahead in it. Thus he who seeks to go forward in doing good through legitimate means thus converts the instinctive quality of envy into a pure moral value. (Tablegh Risalat Vol. V, p. 75.)

Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and

purifies you and teaches you the Book and Wisdom, and teaches you that which you knew not. (2 : 152)

The Messenger teaches you the Book and Wisdom and instructs you in all those verities and insights the acquiring of which by yourselves would not have been possible for you. (Baraheen-Ahmadiyya, Vol. IV, pp. 417-418.)

Keep Me, therefore, constantly in mind, I shall keep you in mind, and be grateful to Me and be not unmindful of the bounties that I have bestowed upon you. (2 : 153)

Keep Me in mind, I shall keep you in mind. (Sat Bachan, 2nd Edition, p. 85.)

KHILAFAT LIBRARY

Keep Me in mind, I shall keep you in mind, and be grateful to Me and supplicate Me. (Shahadatul Quran, 2nd Edition, p. 38.)

O My servants, keep Me in mind and be occupied with My rememberance ; I shall also not forget you and shall look after you. Be grateful to Me, appreciate My bounties and do not deny Me. This shows that failure to remember God and to be neglectful in that behalf is tantamount to denial of Him. Thus it is true as has been said : A neglectful moment is a moment of disbelief. (Al-Hakam, Vol. VII, No. 12, 31 March 1903, p. 8.)

Keep Me in mind, I shall keep you in mind ; means, keep Me in mind in comfort and prosperity and draw near to Me, so that I may keep you in mind when you are in distress. (Al-Badar, Vol. II, No. 29, 17 August 1903, p. 225.)

O ye who believe, seek the help of Allah through steadfastness and Prayer ; surely Allah is with the steadfast. (2 : 154)

Strive to purify yourselves, for you can had the Holy One only by becoming pure yourselves. How to achieve this bounty ? Allah has Himself furnished the reply : Seek Allah's help through steadfastness and Prayer—When you are in Prayer,

then besides recitation from the Holy Quran, which is the Word of God, and prayers taught by the Holy Prophet, make humble supplication in your vernacular. It may be that your hearts may be moved by your humility and entreaty.

(Kashti Nuh, p. 63.)

(See Shahadatul Quran, 2nd Edition, p. 38.)

Say not of those who are killed in the cause of Allah that they are dead; they are not dead but alive; only you perceive it not. (2 : 155)

(See Shahadatul Quran, 2nd Edition, p. 38 and Al-Hakam, Vol. VIII, No. 18, 31 May 1904, p. 3.)

KHILAFAT LIBRARY

KHILAFAT LIBRARY

FAZLE UMAR FOUNDATION

An Imortant Announcement

For the year 1362 H.S./1983 A.D.

Annual Prizes of Rupees Twelve Thousand & Five Hundred for Literary Works

At the Annual Gathering of 1949, Hazrat Musleh-Maud (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, the Fazle Umar Foundation has fixed five prizes of Rs. 2500/- each. These prizes are awarded for works which fall under any one of the following categories of topics :

First Prize :

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

Second Prize :

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize :

History of Religion : history of former prophets ; history of Islam ; history of propagation of Islam in any country, history of the Ahmadiyya Movement ; life story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

Fourth Prize :

Islamic Economics, e.g. Banking and interest ; System of Insurance ; Labour and related questions: Organisation of Trading companies ; Industry ; International Commerce (N.B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

Fifth Prize :

Any literary topic not included in the above mentioned categories of titles.

KHILAFAT LIBRARY

RULES AND CONDITIONS

1. These Prizes will be awarded annually. For the purpose a year will be reckoned as from 1st January to 31 'December.

2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.

3. It is important that the manuscript is original and unpublished.

4. The manuscript shall not be less than 20,000 words

   (*a*) Two bound copies of the draft shall be submitted ; and a third copy should be retained by the author for his personal reference. While submitting his article, the entrant should state clearly the category of Prize (First, second, etc.) under which the entry falls.

   (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modification and improvements if necessary.

(c) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication.

(d) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.

(e) The author shall not disclose his name, address etc., on the thesis or in any way divulge his identity in the manuscript, but shall enclose his particulars on a separate sheet of paper.

5. Old Books shall not be eligible for consideration.

6. To qualify for a prize, special Standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law.

(a) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before this is published.

(b) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.

KHILAFAT LIBRARY

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as it excerpt and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

9. (*a*) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e., the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(*b*) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

KHILAFAT LIBRARY

Secretary,
Fazle-Umar Foundation, Rabwah.

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.** **2917 pp.**
2. **Ahmadiyyat.** **245 pp.**
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
3. **Invitation to Ahmadiyyat.** **345 pp.**
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
4. **What is Ahmadiyyat ?** **88 pp.**
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
5. **New World Order of Islam.** **117 pp.**
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
6. **Where did Jesus Die ?**
   by J. D. Shams
7. **I S L A M.**
   by J. D. Shams
8. **Islam in Africa.**
   by Mirza Mubarak Ahmad
9. **Our Foreign Missions.**
   by Mirza Mubarak Ahmad
10. **Life of Ahmad.**
    by A. R. Dard

KHILAFAT LIBRARY

Can be had from :

The Review of Religions Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions, Rabwah, Pakistan.

REGD. No. L5746

KHILAFAT LIBRARY

Review of Religions

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS

AN XEROX COMPANY ANN ARBOR

MICHIGAN 48106 U.S.A.

Printed at the Nusrat Art Press by Malik Basharat Ahmad, and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.